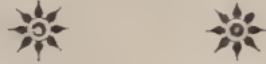


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The Importance of Winning China for Christ



. . . BY . . .

Rev. JOHN R. HYKES,

KIUKIANG, CHINA.

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*John F. Goucher
Rev.*

THE IMPORTANCE OF WINNING CHINA FOR CHRIST

BY REV. JOHN R. HYKES, KIUKIANG, CHINA.

I. China is to-day The great mission field of the world.

Whether we consider the extent and resources of her territory, the number of her population, her antiquity, or the character and possibilities of her people, she is unquestionably the greatest and most important field for missionary operations on the planet.

1. SIZE. In the Chinese Empire we have one of the largest domains ever swayed by a single power in any age or any part of the world. According to the most careful estimate it comprises a continuous area of more than five and a quarter million square miles. It is one-half larger than the United States with Alaska thrown in. It forms one-third of the entire Continent of Asia—one-tenth of the habitable globe. In extent it is equal to a Europe and a half. Next to Russia it is the largest empire that has ever existed.

2. RESOURCES. In this vast territory the greatest mineral and metallic wealth of the world is stored, and it is practically untouched. Gold and silver are abundant; the diamond, ruby, sapphire, topaz, garnet, agate, and other precious stones are known and used; tin, zinc, lead, nickel, and all the common metals exist in vast stores. Coal and copper are found in every province, and it would scarcely be an exaggeration to say that there is enough coal in China to supply the world for the next twenty centuries. In the Central Provinces men dig a shaft a hundred feet deep, carry the coal up the incline in baskets strapped to their backs—fifty and sixty

pounds at a time, and call the process mining! Water is baled out by buckets handed from one level to another, or it is pumped to the surface by a series of rude bamboo pumps, and when these primitive methods fail to keep the mine from becoming flooded, it is abandoned and a new shaft sunk. Yet so abundant is the supply that immense quantities of coal are mined in this rude and laborious way.

The agricultural wealth of China is proverbial. In many parts of Far Cathay it is only necessary to "tickle the soil with a hoe and it will laugh a harvest." The great plains are cultivated like gardens (indeed, the Chinese are rather gardeners than farmers), hills are terraced to their summits, and in the Central and Southern Provinces the soil will produce three crops a year. In many parts of the Empire one acre of land is sufficient to support a family, and the happy possessor of five acres is in affluent circumstances. Judged by her resources, China is pre-eminently a great country.

3. POPULATION. The population of China is, beyond all question, enormous, "constituting by far the greatest assemblage of human beings, using one speech, ever congregated under one monarch." According to the lowest estimate the population of China is one-fourth of the human race, six times as many people as there are in the entire United States—350,000,000 souls, men with moral accountability, intellectual activity, and immortal destiny. It is a number inconceivable in its vastness, so great that it staggers the imagination. Think of it, Christian men and women!

4. ANTIQUITY. China is unique in her antiquity. Her authentic history dates back more than 4,000 years—303 years subsequent to the deluge, 47 years before the death of Noah. If you were to undertake to write the history of China you would have to take the tenth chapter of Genesis for the first chapter of your history of the wonderful sons of Ham. It is a nation hoary with antiquity and marvelous in its preservation. Egypt, Assyria, Babylon, Persia, Greece, Rome, all the great nations of antiquity, arose, flourished, entered the charnel-house of departed empires and there mouldered into almost utter forgetfulness, and China alone remains of them all; and from present indications she is destined to go on down through the centuries. Why this marvelous preservation?

II. The greatest problem before the Church of Christ to-day is the conversion of China.

It is an extremely difficult task. No one who has lived and worked among the Chinese would minimize it; and yet there are some people who would have us believe that the evangelization of the Chinese is an unnecessary and presumptuous task. They say: "The Chinese are good enough;" "They are vastly superior in civilization and morality to many other heathen nations;" "Let them alone. Keep your meddlesome and fanatical missionaries at home and give them work among the slums of New York;" "They are perhaps better off in their beliefs than we are in ours." Let us see.

1. MORAL CONDITION. What is the moral condition of the Chinese people? It is most accurately described by St. Paul in that wonderful first chapter of his Epistle to the Romans. That terrible description of human depravity is no libel upon human nature. The black picture is not overdrawn. It is true to the life. Heathen character is no better to-day than it was in the time of St. Paul. It is worse, for there is no such thing as stand-still in vice. In the mission with which I am connected, it was necessary a few years ago to tear down one of the mission houses, and it was erected on a different site at an additional expense, because the occupants could look down upon the Chinese courtyards below, and see enacted before their very eyes some of the vilest crimes enumerated in the first chapter of Romans. Dr. S. Wells Williams says: "They are vile and polluted in a shocking degree; their conversation is full of filthy expressions, and their lives of impure acts."

. . . By pictures, songs, and aphrodisiacs they excite their sensuality, and, as the apostle says, 'receive in themselves that recompense of their error which is meet.' . . . Female infanticide, in some parts openly confessed, and divested of all disgrace and penalties everywhere; the dreadful prevalence of all the vices charged by the Apostle Paul upon the ancient heathen world; the alarming extent of the use of opium . . . ; the universal practice of lying and dishonest dealings; the unblushing lewdness of old and young; harsh cruelty toward prisoners by officers, and tyranny over slaves by masters—all form a full, unchecked torrent

of human depravity, and prove the existence of a kind and degree of moral degradation, of which an excessive statement can scarcely be made, or an adequate conception hardly be formed."

And yet there are people who say the Chinese do not need Christianity!

2. WHAT HAVE EXISTING RELIGIONS DONE FOR THEM?—There are in China three sects or systems of belief which have moulded the religious faith of the Empire. They are Confucianism, Buddhism, and Taoism.

(1) *Confucianism.* Confucianism, or the Church of the Learned, is the State religion of China. It takes its name from the great sage, but it dates away back to the early dawn of Chinese history. Confucius was, as he himself says, merely a reviver of the usages of the ancient kings, a transmitter of the doctrines of the ancient sages. He was a *reviver* and *transmitter*—an editor rather than an author. Confucianism cannot properly be termed a religion (indeed, there is no generic word for religion in the Chinese language), but it is rather a system of ethics and political economy. An eminent authority says: "The State religion can no more be called the religion of the Chinese than the teachings of Socrates could be termed the faith of the Greeks." It is silent on the great questions of human origin and human destiny, and it teaches nothing of the relation of man to a higher Power. "I know not life, how can I know death?" was the unsatisfactory answer the sage gave to the disciple who ventured to ask about death; and when asked in his last illness to whom he would sacrifice, he said he had already worshiped.

Ancestral worship is the keystone of the Confucian arch. This is a most ancient cult, dating back at least to the time of Shun (B. C. 2250), and the sages are responsible for perpetuating it. One writer says, they "have bound upon the millions of China a most degrading slavery—the slavery of the living to the dead." The worship of ancestors is the stronghold of Confucianism. This is the real religion of the Chinese; and the hardest thing for a convert to Christianity to give up is his ancestral tablet. These little boards, containing the legend of the two ancestors, of which there are perhaps seventy millions in the Empire, are "more potent for evil than all the idols in the land."

Confucianism contains many beautiful sentiments, as: "Overflow with love to all;" "Do not do unto others what you would not have others do unto you;" "I love life and I love righteousness, but I love righteousness more than life;" it is a splendid system of ethics, but it contains no hope for ordinary mortals either in life or in death. It has been a conserving intellectual force, it has inculcated and enforced filial piety, it has kept alive a belief in the future life, it has exerted an immense influence for good, yet after forty centuries of trial it has failed to elevate the nation morally and spiritually.

(2) *Buddhism.* Buddhism was introduced from India about the year A. D. 67. According to the Chinese historians the Emperor Ming Ti, in consequence of a dream in which he beheld "an image of gigantic proportions, resplendent as gold," sent an embassy to the West which returned with teachers of the Indian faith. The remarkable saying of Confucius, "The people of the West have sages (or a sage)," doubtless influenced the emperor's vision; and it would be interesting to know just how far it was excited by tidings of the advent and death of Jesus Christ.

No religion could have been propagated in any country under more favorable circumstances than the new faith in China. Introduced under imperial patronage, supplying a felt want upon the part of the people in its tenets respecting a future state and the nature of the gods, it gradually worked its way into popular favor. Emperors became the patrons of the new faith, and more than one occupant of the Dragon Throne entered the monastic order. One emperor gave nearly 4,000 ounces of gold to have the sacred books transcribed in characters of that precious metal; another contributed 300 tons of copper to be cast into images, and only 200 years ago the renowned Kang-hsi gave the yellow porcelain tiles which cover the temples on the sacred island of Pootoo. And yet after more than 1,800 years of trial, under circumstances most favorable, Buddhism has failed to elevate the Chinese to a higher life and a nobler purpose.

(3) *Taoism.* Taoism, or the sect of the Rationalists, is a native faith dating back to the sixth century before the Christian era. It is not a religion. The philosopher Laotsz had no intention of founding a religion. It is a school of philosophy, an

abstruse system of metaphysics, but it has few, if any, of the essential elements of a religious faith. The ancient Taoists were alchemists. They "sought to transmute the baser metals into gold," and professed to have discovered the philosopher's stone. They discourse wisely upon the "Pill of Immortality"—a "golden elixir" which confers immortality and insures a place among the genii. The priests of to-day pander to and traffic in the superstitions of the people. They live upon the credulity of their fellow-men. A large part of their business is to manufacture and sell charms to ward off all sorts of maladies and evil influences. Some years ago there was in Southern China what is known as the "Queue-Cutting Mania." Men in the fields, boys on the streets had their queues cut off, but how or by whom none could tell. Cattle pasturing in the fields lost their tails, fowls had their tail and wing-feathers mysteriously clipped. There was intense excitement throughout the Empire. In the city of Kiukiang, where I was living, two men were beheaded on a charge of cutting off queues by magic!

The priests of Tao rose to the occasion and devised a charm, which, braided in the queue, would protect that ornamental appendage from the "magic scissors" which were flying through the air. It was a great harvest for them. The head of the Taoist religion—the Pope of Tao—the "Heavenly teacher." Chang, whom I once saw in his palace at the Dragon and Tiger Mountain, is the great wizard of China, and his charms are eagerly sought by the people. Taoism is a failure as a religion. There is nothing in it to comfort or elevate mankind, and the Chinese are no better for its twenty centuries' influence upon them. What China needs above everything else is the religion of Jesus Christ. It is her only hope.

There are persons who would have us believe that the conversion of China is an *impossible task*—that missions are a failure and should be abandoned. They argue very wisely that Christianity is not adapted to the Chinese mind, that there is something peculiar in the Mongolian cast of mind (the result, possibly, of his environment for the past forty centuries) which makes it utterly impossible for the religion of Jesus Christ to reach him. "The Chinaman," they affirm, "cannot be converted." If this is true the Church should know it. Common honesty would demand that the mission-

aries admit it. If we are engaged in a hopeless warfare in the Chinese Empire the sooner the Church recalls its forces from the field the better.

Let us look at the sources of information. These are, first, "Globe-trotters;" second, naval men on the Asiatic Station.

We see two classes of travelers in the East. One, and, unhappily, much the larger class, go around the world to "see the sights" and have a good time generally. They do not stop long enough in any country to form an intelligent opinion of the people or their customs. They get their information from boon companions on the steamers and at the ports, who do not speak the language of the people, have little sympathy with anything that is good, and who consequently are always ready to decry missionary work. They see nothing of missionary work for themselves. They get their information at second-hand from persons who evolve it from their own inner consciousness, and then they set themselves up as authorities in everything pertaining to the Chinese and pose as critics of missions! I met a specimen of this class when I was returning to China eleven years ago. In the same car in which we were crossing the continent we had as travelling companion an elderly and intelligent man, Judge —, several young ladies evidently in his charge, and a youth who entertained the company with marvelous accounts of a recent trip to China. He told them all that he had seen in the far East, and, for their entertainment, a great many more things which he had not seen. After a while the judge asked him about Christian missions. He went glibly over the stock criticisms of missionaries, and pronounced them first-class frauds and their work an utter and hopeless failure. The judge said very emphatically: "I have been an ardent admirer of foreign missions. I have always given liberally to their support, but I have given the last cent I shall ever contribute to this cause." The next morning the judge, the youth and myself met in the smoking room. I told him how happy I was to meet a man who had been in China, and asked him in what part of China he had been. "Hong-Kong," he replied. "How long?" "Six weeks." "Did you visit Canton?" "No." "Did you call at Shanghai?" "No." "Are you acquainted with any of the missionaries in Hong Kong?" "No." "Did you see anything of the work of the Basel Mission in that place?"

"No." "Heard nothing of their schools and orphanages?" "No." "Ever been to a chapel?" "No." "Ever seen the outside of a missionary's house?" "No." "Well, you are a fine fellow to set yourself up as a critic of missions. You have never been to China at all, only to the British colony of Hong-Kong, have never seen a missionary, a missionary's home or chapel, and yet you pose as an authority on Chinese missions. You ought to be ashamed of yourself." And to his credit, I think he was; for the young ladies could not get him to say a single word about China from that time until we reached San Francisco. These are the men who know all about missions.

The other class of travelers is interested in everything that is good. They take nothing at second hand which they can possibly get direct. They visit the missionaries in their homes, attend services in their chapels, and visit their schools and hospitals. A part of their business is to study this great problem of missions. It is a suggestive fact that these persons who know about missions from personal observation and study are their most enthusiastic supporters. I met a man in Northfield last summer, who some years ago visited most of the mission fields of the world. He spent several days at Kiukiang, where I was then laboring. He was all on fire with enthusiasm for missions. He told me that since their return from abroad he had made missionary addresses in 1,100 churches and his wife in 1,500. Whose testimony is to be received?

It is a very unpleasant and delicate task to refer to the other critics of missions—viz., the naval men. I would be sorry indeed to think that they are all Lieutenant Woods or Captain Marthons. No man is more highly respected by the missionary body in China than Commander Barker of the United States steamship *Marion*. He studied missions in every port he visited and wrote to the home papers commending the work. It is, however, an exception for an officer from a man-of-war to visit a mission chapel. Not long since there was a letter published from Captain Marthon, of the United States steamship *Palos*, in which he says that he has yet to see the first Chinese Christian. This letter was written from the city where I labored for eighteen years, and immediately after the *Palos* returned to Kiukiang with the victims of the Wusueh massacre.

The writer must have known that the three children of the Wesleyan Mission in that place were rescued from the burning mission house, in the face of an infuriated mob, *by native Christians*, at the risk of their lives; that one of them when pressing through the mob with the four-months-old infant of my friend Mr. Boden, and finding that he could not possibly save its life, tossed it over the heads of the rioters to a native Christian woman, who two hours later restored it to its mother. No Christians in China? There were Christian heroes all around, but he was too blind or too prejudiced to see. The Chinese *can* be converted, and a man must be incapable of finding anything if he cannot find Christians in China.

It is a common, flippant remark that more die in China every year than are converted in a century. This is not true; although it is not always easy to answer the sneers of the godless, who too often "salt their wit in the brine of our tears." The work goes on; and it will go on, until "the kingdoms of this world become the kingdoms of our God and His Christ."

III. The conversion of China is unquestionably The Most Important work of the Church in this age.

This is not so much on account of the greatness of the country and the vastness of the population as on account of the *future* of the Mongolian race. The "Chinese Question" is destined to become one of the difficult problems for this or the next generation to solve. He has emigrated to all contiguous countries, Japan, Siam, the Straits; he has crossed over to Canada, Mexico, the West Indies; he has settled in the Sandwich Islands, Australia, and the United States, and from present indications he is destined to overrun the world.

He is creating a general feeling of uneasiness wherever he has gone; and that not so much on account of his bad qualities as his good. Many of the objections urged against the Chinaman in this Christian, liberty-loving country and the last decade of this marvelous nineteenth century, are trifling and childish in the extreme. The truth of the matter is, the Mongolian has by his patient industry, temperate habits, and careful economy become a successful competitor of the intemperate, extravagant, and too often vicious laborers from other lands.

John Chinaman has become the agony of Colonial and Ameri-

can statesmen. The Australians are more anxious to get rid of him than of their pestiferous rabbits. The United States feel that the safety and perpetuity of this Great Republic and its magnificent institutions depend upon the exclusion of the Mongolian! We can assimilate anything else—the Italians, Hungarians, Catholic Irish—but somehow we can't quite digest the Chinaman; and so we pass *iniquitous Exclusion acts* which will put our children and grandchildren to the blush. They are a disgrace to the honor of our country, blots upon our national escutcheon, relics of barbarism only fit to be classed in the same category with burning witches in New England. The quicker they are repealed the better.

John is irrepressible; he is like Banquo's ghost, he won't down. Why?

1. GOD HAS SOME GREAT DESTINY FOR THE CHINESE RACE. They have not been preserved so marvelously as a nation 4,000 years for nothing. God does not work in that way. There is no waste of force or material in God's economy; and so the preservation of the Chinese down through the ages has been a conservation of a mighty force to be used by God in the consummation of His plans for the race. Neither is it for nothing that beneath the broad domain of China the mineral wealth of the world is stored.

2. THE CHINESE ARE CAPABLE OF GREAT THINGS. They are slow, solid, aggressive, a people that will abide. They are patient, economical, filial, and they are pre-eminently a *determined* people. Some years ago China was devastated by a terrible rebellion. The southern half of the Empire was wrested from the Imperial sway and in the hands of the Taipings. The Mohammedans in the Northwest took advantage of this state of affairs and rebelled. "Aided by the reckless and seditions of all clans they drove out the governmental minions" and China lost Turkestan. At the same time Russia seized Kuldja. In a moment of weakness the Czar promised China that he would restore Kuldja as soon as China should reassert her authority in those regions and reconquer Turkestan. The attempt to restore prestige in a territory where every hand was turned against her seemed indeed hopeless. Her resources were exhausted, treasury depleted, foreigners were within her gates, the distance to be traversed was immense, and no one dreamed she could succeed. The Emperor sent for Tso Tsung

Tang, one of his ablest generals, and asked him if he could reconquer Turkestan. Tso replied that he could. "But," said the Emperor, "have you considered that your operations will be so far removed from your base that the mules will eat up all the provisions before they reach your army? Have you thought of that?" "I have," answered the redoubtable warrior, "and I have my remedy. We will push forward as far as we can as soldiers, and when our supplies are becoming exhausted we will squat as farmers and till the ground as many years as are necessary to raise supplies. We will repeat the operation as many times as are necessary, and Turkestan will be restored to your Majesty's sway." And they did it! I have intense admiration for such dogged, persistent determination—a determination to succeed in a well-nigh impossible undertaking if it took five years or *fifty* years for its accomplishment. Dr. S. Wells Williams says: "The history of the advance of this 'agricultural army' would, if thoroughly known, constitute one of the most remarkable military achievements in the annals of any modern country."

3. THEY ARE A "BRAINY" RACE. There is no question that the Chinese are the most intellectual of all the Asiatics. They are the bankers and the wholesale merchants of the East. Some twelve years ago when General Grant returned from his tour of the world, he said that in his travels he had met three great men, three men who towered head and shoulders above all others, "with whom there was none to compare." One of the pre-eminently great men was Gladstone, England's great statesman; another was Germany's great warrior, Bismarck; and the third of these incomparably great men was Li Hung Chang, Viceroy of Chili and Prime Minister of China. *A Chinaman!* There is to-day no man better versed in statecraft, there is no more shrewd diplomat than Li Hung Chang.

4. THE CHINESE ARE A NATION OF STUDENTS. In what other country in the world will you find 25,000 students competing in one examination-hall for literary honors? Last month in the city of Nanking there were between 29,000 and 30,000 students attending the triennial examinations. Men will attend the examinations year after year until they are bowed and decrepit with age in the hope of obtaining the coveted prize. It is not an unusual thing for men of seventy-five and eighty years to be found at their place

in the hall. So anxious are they to obtain an education, that a man who is too poor to buy oil will steal his neighbor's light through a knot-hole in order that he may study.

Is there no destiny for such a people?

5. CHINA IS AROUSING HERSELF. Some people have an idea that China is dead. She is not dead, or if she is, she is a very lively corpse. She is not asleep, she is shaking off the lethargy of the centuries and arousing herself as a mighty giant for a coming struggle. She has a magnificent fleet of merchant steamers, large dockyards, arsenals, and a complete network of telegraphs over the entire Empire. She has, it is true, but a few hundred miles of railroads, but railroads are coming and they will be built with native material and Chinese labor.

6. CHINA IS DESTINED TO BECOME ONE OF THE GREAT FACTORS IN THE FUTURE DEVELOPMENT OF THE WORLD. I do not agree with Lord Wolseley that she is to become the great military power of the future, conquering Russia and India, and crossing swords with England and the United States. This seems to me extravagant; but if Genghis Khan in the beginning of the thirteenth century swept with his Mongol horde from the mouth of the Amoor to the sources of the Danube, what might not an awakened, civilized China do with a possible forty millions of soldiers?

For the above reasons I repeat: The evangelization of China is the *most important* work of the Church of Christ in this age.

Christianizing China is the only solution of the "Chinese Question." Exclusion Acts will not do it. This great problem is thrusting itself upon us. What are we going to do about it? We cannot ignore it—we dare not if we could. We cannot keep them out. We close the front door, but the back door is wide open, and it would take a much larger army than we have to efficiently guard it. Besides, the "Son of Heaven's" claim to universal empire is a factor which has not been sufficiently considered. The time will come when the Chinese will try to make it good.

Self-preservation demands the evangelization of the Chinese. China is destined to become either a conservator or a menace to Christendom. Which it shall be depends largely upon the missionary effort of this century. When the time comes, as it inevitably will, when an outlet must be found for the swarming millions

of this land, and when they may try to make good their claim to universal empire, it will be well for us if she is a Christian land.

IV. Reasons for Hopefulness.

I see strong reasons for believing in the speedy evangelization of the land of Sinim.

1. THE OPENING OF THE COUNTRY. Only a little more than 300 years ago Francis Xavier, the noted Catholic missionary, stood before the walls of the Middle Kingdom vainly seeking admittance. It seemed to the devoted Jesuit that it was surrounded by a wall of exclusion as high as heaven and as hard as adamant, and he called out in the agony of his soul, "O rock, rock! when wilt thou open to my Master!" Humanly speaking, there was little prospect of ever penetrating this wall of exclusion, yet three centuries has seen it broken down, removed, entirely swept away. The missionary to-day has access to the entire eighteen provinces of the Empire.

2. THERE IS BETTER FEELING UPON THE PART OF THE PEOPLE. I make this statement with a full knowledge of the recent disturbances in China. Were there not better feeling there would have been fifty Tientsin massacres since last May. These troubles in China have been greatly misunderstood in this country. They are not "Anti-Missionary" riots, but an insurrectionary movement upon the part of a treasonable secret society. The Emperor's edict is an inspiration to all who believe in the providential ordering of events. It is a distinct recognition of Christianity, and assures protection to missionaries and native converts.

3. INCREASED WILLINGNESS TO HEAR THE GOSPEL. There has been a notable change in this respect in recent years. There is no trouble to get large, attentive audiences to listen to the preaching of the Gospel.

4. SUCCESS. Twenty-five years ago there were less than 500 converts in the whole Empire. Thirteen years ago there were 13,000 communicants; now there are 40,000. In 1878, 13,000 native Christians contributed \$9,000 to the support of the Gospel. Last year the 40,000 converts gave \$40,000; and the beginning of modern missions dates from the opening of the country in 1860. Besides, it must be remembered that success in missions cannot be computed by arithmetic. You cannot count heads and say this

represents the results of missionary enterprise. There is an unknown quantity to be taken into consideration. You cannot measure in a table of statistics the breaking down of prejudice, the removing of opposition, the dissemination of Christian truth. In 1875 another missionary and myself were mobbed in a certain district, barely escaping with our lives. There was no more turbulent district in all China. In 1889 I traveled through the same country with my wife and children, and did not hear a single disrespectful word in a ten days' journey. Can such a change be measured by statistics?

5. A REMARKABLE DOOR HAS BEEN OPENED TO THE DOMINANT CLASS. A few years ago the Emperor introduced Western science into the competitive examinations. The result is an increasing demand for this knowledge which can only be got in mission schools. It has been sneeringly said, "Missionaries only get the scum." They generally get just about what they fish for; and if in future they only get the scum in China, it will be their own fault.

6. INCREASING MOMENTUM OF TRUTH. Truth, eternal, irresistible, unconquerable truth, is moving forward with increasing momentum in these latter days of the nineteenth century. The Lord may seem slow in the accomplishment of His purposes, but He is not slow as some men count slackness. He will make short work in these last days.

I see no reason why China may not be converted in the next fifty years, if the Church awakens to a full sense of her duty and responsibility. We are on the verge of a mighty outpouring of God's Spirit upon the Land of Sinim. Why does it not come? Because we have not prayed for China as we ought. The great need of China is not more men, or more money, but united, earnest, agonizing prayer for a copious outpouring of God's Spirit. Oh that Christian men and women would agonize in prayer for the salvation of this the greatest of all heathen nations!—*Missionary Review.*